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Serious Admonition

TO

Mr. CALAMY,

Occasion'd by

The First Part

OF HIS

DEFENCE

OF

Moderate Non-Conformity.

By BENJAMIN HOADLY, M.A.

L O N D O N :

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Altho to n on

THE CHURCH OF THE
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WILLIAM CHURCHMAN

DECEMBER

6th 1880

THE CHURCH OF THE

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Serious Admonition

T O

Mr. CALAMY, &c.

S I R,

I Have already given sufficient Assurances to *You*, and the World, that my whole Design, in endeavouring to reply to the *Tenth Chapter of your Abridgment of the Life of Mr. Baxter*, was founded upon nothing, but a sincere desire that *Truth* might prevail; and that all Persons concerned might the more easily judge on which side it lies. This I have frequently, and seriously professed: And, therefore, need not now repeat any thing of this nature; but only take care to let the World see, by my Behaviour in this *Controversie*, that I am as much concerned for *Truth*, in reality, is in Profession.

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fession. And as this was truly the *End* I
 propos'd to my self in Writing; so, in
 order to the more easie Accomplishment
 of it, I thought nothing could be more
 proper, than to consider all the *Arguments*
 for *Non-Conformity*, as they are represent-
 ed in that *Chapter*; to State them as fair-
 ly, and impartially, as possible; to pro-
 pose such *Reasons* against them as appear-
 ed to me convincing, with all the plain-
 ness and calmness I could; to avoid every
 thing that might raise a cloud of Passion
 before the Eyes of the *Reader*, and hin-
 der Him from judging with freedom;
 and, throughout the whole, to endea-
 vour to reduce the *Controversie* within its
 due Bounds, that so nothing might be
 mixed with it, either to amuse, or mis-
 lead any Person concerned. And be-
 cause I am still resolv'd to search for
Truth in the same Methods in which I
 have begun; with the same regard to the
 main *Controversie* between us; with the
 same Resolution of not turning aside from
 it, on any Account; with the same De-
 sign of not mixing any Thing with it
 which either doth not belong to it, or
 may, in the least, contribute to the mak-
 ing it Obscure, and Intricate; therefore,

it is, that I make bold to apply my self now to *You*, in this Publick manner; to Expofulate with you a little about the *Way* you feem to have choſen to manage your Part in this *Cauſe*; to complain to *You* of the *unkind Returns* I have met with from *You*; to free the *Controverſie* once more from all thoſe *Circumſtances*, Foreign, and Perſonal, with which you have cloathed it; and to engage *You*, if poſſible, to perſue the *Cauſe* between us with that Steadineſs, and in thoſe Methods, which appear to me abſolutely neceſſary for the finding out of *Truth*, and the recommending it to the World. It is my Deſign, when I ſee the Whole of what *You* ſhall offer, in Answer to my *Defence*: of the *Terms* of *Conformity*, to conſider ſeriouſly ev'ry Particular alleged againſt any thing I have advanced; and to give it its due Weight. And it is my Reſolution to permit nothing which is either *Perſonal*, or *Foreign* to the *Cauſe*, to enter into the Body of the *Controverſie*. In the mean while, I think fit to lay your *Book*, already Publiſhed, before me; to ſeparate what belongs to the *Cauſe* from what doth not belong to it; and to give *You* my free Thoughts upon ſuch

Things as seem to me to have no relation to our Purpose: That to the World may judge, whether I have not some Reason to Complain of *You*, both on the Account of my self, and of the *Cause* I defend; and that I may be more at Leisure to attend wholly upon the *Point* in Hand, when *You* shall have Published all that *You* think fit; and that *You* your self may have an Opportunity of considering, whether it be not better for *You* to alter the way in which *You* have begun to Treat me, and the *Controversie* in which I am engaged. What I design in this Paper shall be comprised under these two Heads.

I. I shall observe that great part of your *Defence* is taken up in what is of no relation to the *Cause* between Us: And that many Things are brought into it, which may help to obscure the *Controversie*, and prejudice Men against the *Established Church*.

II. I shall take Notice of the *Personal Reflexions* scattered thro' your Book your unhandsome Treatment of my self your unkind Censures; and your Mispresentations of my manner of Writing and my Design.

Before I enter upon these, I cannot help saying a Word or two to that great Wonder You express, why You, *who had but the Drudgery of bringing the Reasons of the Elected Ministers within a narrow Compass, should fall under the Indignation of those who have replied to your Tenth Chapter. Defence, p. 6.* You tell us in your Preface, p. 6. *That you acted but as an Historian; and that if you have given a just view of their Sentiments, you have performed what you undertook: For my part, I know of no Indignation that you have experienced, but a great deal of Civility. I am sure I had so much Charity as to acquit you of any designed Injury to the Established Ministers in these plain Words. I do not say Reason. of that it was this Author's Design, in reviving those Herds of Nonconformity, to lessen the Reputation, or blacken the Character of any of his Neighbours: For I have too good an Opinion of him to think him capable of such a Design.* In the Sentence before I had indeed said, that if the Accusations there brought against Ministerial Conformity be received as built upon good Reasons, the Consequence will be, that we must be accounted guilty of as many, and great Crimes, as it is well possible for any *Ment* to be guilty of: which is a

very different Thing. And this I thought one good Reason for making a *Reply*, let who will be the first *Author* of them. But if you think much to be named as the *Author*, or the approver, of these *Representations*; (which is the utmost Injury I have done to you) You would do well to consider, whether You have behaved your self in this Cause, merely as an *Historian*. You know, that You profess your self a Follower of these Men; You have in your *History*, in express Words, applauded their *Cause*, and the *Reasons* they acted upon, without setting the least Mark of Dislike upon any of them; You call them, in general, the *stable Principles*, upon which *Nonconformity* is still *bottomed*, as I have observed before. now, tho' you have taken no Notice of it; and, what is yet more, You have added several Things in that *Chapter* your self. All the *Arguments* in the latter part of it, urg'd in defence of your *Separation*, notwithstanding your *Occasional Communion*, appear there as your own, without any *Quotations* in the *Margin*; and, about the beginning, the very worst, and most groundless *Aggravation* of all, is entirely your own. And whether You can still

still be considered merely as an *Historian*, let any one judge. But, besides this, You cannot but be sensible that a *Book* drawn up in the form of a *History*, may possibly, by some helps of *Art*, be so contrived, as to serve the Purposes of any one particular sort of Men, and to expose their *Adversaries* better than in any other form whatever. All my design was to answer the *Arguments* there urged for *Nonconformity*, without reviling, or abusing any Person. And this, I hope, can be no Offence to *You*; considering what you profess, your self, at the beginning of that *Chapter*, in these Words, *For the help and assistance of Posterity, I have here drawn up the Pleas of those who were the Sufferers, which, compared with the Arguments and Replies of the Aggressors, may help in passing an impartial Judgment.* And thus my Design I prosecuted by representing my Thoughts upon this Subject, not by any one Person only, but to all the *Dissenting Ministers*, in whose name that *Chapter* was drawn up. What little Reason therefore, is there for your complaining of me, on this Account? But I come now to my present Design. And

I. I shall observe, That great part of your *Defence* is taken up in what is of no relation to the *Cause* between Us: And that many Things are brought into it, which may help to obscure the *Contraverse*, and prejudice Men against the *Established Church*. And this I take notice of, for the sake of *Truth*, that Men may not be fet against *Conformity* without Reason; for my own sake, that the World may not expect that I should trouble myself to Reply to what is of no Relation to my Purpose; and for your sake, that you may reflect seriously upon your own *Conduct* in this *Cause*. The *Particular* I have observed, of this Nature, are as follow.

1. I begin with the *two Sentences* which you have thought fit to prefix to your Book: The one of which is taken out of my Lord of Sarum, viz. *It is not our Bussiness that the Church of England is the best reformed, and the best constituted Church in the World, that will signifie much to convince others, &c.* and the other is taken out of Pufendorf, viz. *Ubi Controversie Dogmatibus annexa sunt Emolumenta; seu ubi ad conservandam potentiam, ac quarendas Dogmata inventa, aut attemptantur.*

rata sunt, non est quod credamus, Disputando ac Ratiocinando illa posse Everiti, &c.
 The Design of the former of these was, to make all *Charch-men* sensible, that a good and holy Conversation was necessary, on their part, to recommend the *Church of England* to the Esteem of Men, &c. And I heartily applaud his *Lordship's* Design in it. But I wonder what relation it hath to our *Controversie*; or what Service it can possibly do You; or what could induce You to place it in the front of a *Book*, which You call an *Answer* to Mr. *Olyffe*, and Mr. *Hoadly*; unless You would have Your *Reader* imagine, that both Mr. *Olyffe*, and my self, spend our whole Time, and fill all our Pages with the highest and most extravagant *Applauds* of the *Established Church*; that *We* are sensible of no necessity of any Thing to recommend it to the World, besides loud *Gries* of its *Perfection* and *Excellence*; and that *We* have advanced nothing against your *Tenth Chapter*, but *Exclamations*, and *Harangues* upon the *Constitution*. I say, it can have no relation to your *Book*, or the *Title* of it, but thus considered. And yet You know, that either Mr. *Olyffe*, nor I, have spent our Time

Time after this manner ; or given you this Advantage over Us. But, if you say, that there are some in the *Church* who do so ; and you designed it against them : I answer, What is that to our *Cause* ? Or, Why must the *Reader* be prejudiced against *Us*, with whom your chief Business lies, for the sake of *Others* ? Is the *Church* to answer for the Behaviour of all the *Members* of it ? Or must every Thing that can be thought of, be brought in, to set Men against our Cause, for fear they should not find enough in our own Writings to do it ? But the *Other Sentence* is yet more unaccountable ; the plain meaning of which I take to be this. When *Temporal Profits* are annexed to *Controverted Doctrines* ; or, when *Doctrines* are invented, or framed, for the preserving of Power, and the obtaining of Riches ; We must not hope by Argument to work any Conviction in the Minds of Men ; especially of those, whose Interest is peculiarly concerned. This I take to be the intent of the Sentence. And if this do not insinuate, and very plainly intimate to your *Readers*, that, if We be not convinced, by your Argument, of the goodness of your Cause, it is to be attributed to the *Worldly Advantage* that

that attend *Conformity*; and, consequently, that *Temporal Interest* guides our Thoughts, and frames our Notions for Us: If this, I say, do not plainly, and without any force, intimate thus much, I confess, I understand not the *Englisb* of it. And if it do, I hope, you will not any longer be so angry with Mr. *Olyffe*, for *Insinuating*, as you express it (p. 9.) that *You Charge the Conformists, as Men of no Conscience*. Nay, We, of all others, have most Reason to complain of this; because it is prefixed to a *Book* written in *Answer* to Us. *We* are the Persons, with whom your *Argument* is managed, and whose *Conviction* is chiefly attempted: And how unfortunate are *We*, if this severe *Censure* must be our Lot, should we want *Light* to discern the *Strength* of those *Arguments*, in which *You* sometimes do much *Triumph*? I might as justly retort this upon *You*; many of whom need not envy the *Worldly Profits* of the greatest Number amongst Us; much less the *Exaltations* of those who have none in Possession: But had I insinuated to the *World*, that any Thing of a *Temporal Consideration* was the *Reason* of your want of *Conviction*, I would have publicly asked Pardon

Pardon of the God of *Truth and Love*; against both which such Insinuations greatly offend; whilst they Injure the *Reputation of Men*, who may be Honest for ought we know, and recommend themselves, and their *Cause*, to the Hatred and Aversion of others. You had more Scope and Excuse for this way of Writing in your *Abridgment*: Out of which I could produce many unkind *Insinuations* of this Nature. There, indeed, You acted as an *Historian*; and *Freedom* becomes that Character. But why in this Book also this Method should be continued; why the *Conforming Clergy* should be here also represented as *determining to take all Things in their own Sense* (as distinct from that Sense in which it was most reasonable to understand the *Terms of Conformity*,) and others as *Urged to Conformity by the Necessities of their Families, and the Times*. And why in the very front of an *Answer* to Persons, who had not been over-scrupulous in their Censures upon You, such a Sentence should be placed; will always remain a Wonder to all who know the value of *Truth and Love*. I hope, your boasted *Impartiality*, and your great Concern to appear of a *Catholic Spirit*, will induce

induce you to remove such *Stumbling-Blocks* as these out of the way of your *Readers*.

2. I cannot but observe how solicitous *You* still are to draw in all the *unnecessary Aggravations* *You* can think of: Such, I mean, as may either raise a respect in the *Reader* for your *Cause*; or prejudice Him against the *Cause* *We* maintain. Your *Preface* begins with the *Acceptance* *Your Abridgment hath met with among Men of Temper of all Ranks, and Denominations*. I must profess that my Acquaintance, and Conversation lies among Men of as much Temper, and as good a Spirit, as any can possibly be found: And I think my self obliged to declare, that I never yet knew any one single Person, who did not esteem it an unreasonable Performance, naturally tending to revive our Differences; full of Insinuations, and Reflexions, upon the *Cause* of *Conformity*, and such *Representations* of it to the World, as must be of very ill Consequence, if some Person did not endeavour to clear and vindicate it. I must likewise profess, that if I had met with any one sensible Person of another Mind, I had not easily been determined to concern

cern my self in the *Cause*. And, I believe, I may say the same for Mr. *Olyffe*, who hath expressed as great Resentments of Your *Performance* as I have, and whose Acquaintance want not *Temper*, and *Moderation*. But neither *He*, nor I, have called it by such Names as an *Infamous Abridgment*; or a *Continued Libel against the Church, and Crown*: And therefore, methinks, You should either have wholly neglected to draw in such *Aggravations* as these; or else have plainly signified to the *Reader*, that they belonged not to Us, or our *Cause*. Thus You likewise Acquaint your *Reader*, that You are not insensible that you engage in a *Cause* that

Preface.

Pres. p. 8. hath oft been trampled upon: But generally by those who have least understood it; a Cause that hath often been doomed to Death, and yet still survives; a Cause that hath met with as many Reproaches, as Primitive Christianity. What must the Reader think from hence, but that We have insulted, and trampled upon it, and loaded it with Reproaches? Otherwise, why should He be prepared by such an Alarm as this, for a Defence of your Cause, in Answer to Mr. Olyffe, and my self? This is as much to the purpose, and tends as much to

to the enlightening the *Reader*, as your repeated mention of *Dr. Hickman's* Disfunction of Spirits; and your Reflexion upon the *Church* for the *Ill-manners* and *Ingratitude* of some of her *Profelytes*; your frequent and severe Censures past upon many of the *Conforming Clergy*; and several the like matters, interspers'd with your Argument, throughout your whole *Book*: As if the *Church* ought to rise, and fall, in the *Esteem* of Men, according to the *Spirit* and *Behaviour* of any particular member of it; and as if there were not sometimes a visible want of a good Spirit, and good Manners, *out* of the *Church*, as well as *in* it. Such methods of *Controversy*, I think, I can safely say, You could not learn either from *Mr. Ollyffe* or my self: and, I hope *We* shall not learn them from *You*.

3. You amuse the World throughout your *Preface*, and your *Book* both, with a talk of *Catholick Christianity*; a *Catholick Temper*; a *Catholick Spirit*; *Union* upon *Scripture Terms*; and a zeal against making more necessary to the making a *Member* of the *Church*, than what is necessary to the making him a *Christian*: whereas I have shewn that, were the *Scheme* of

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those

those *Ministers* whom You profess to follow, accepted, the same Objections would still ly against the *Constitution*; that Mr. *Baxter*, and the *Independents* are guilty of the same thing; and, consequently, that You do not expect, or desire, a *National Establishment*, wholly without such Additions, as will inevitably exclude many, who have a Title to the name of *Christians*. If You, for your part, be one of the same Principles with the more *Moderate* of the *Ejected Ministers*, as You profess your self to be, You must be ready to *Conform*, tho' there be such *Terms* in the *Establishment* as will exclude some *Christians*. If you have forsaken them in these Principles, then declare it; speak for your self only; Prophecie not against *Union*, in *their* Name, but in *your own*; and distinguish plainly between *your own Principles*, and *theirs*; that so I may know what I have to argue against. *Union upon Scripture Terms* is a very desirable thing: And, as far as I am able to judge, were all of -Us but willing to comply in what we acknowledge to be *materially lawful*, This would be an *Union upon Scripture Terms*. But to proceed,

4. Your Book consisting of 230 Pages, besides the *Postscript* (in which nothing of Mr. Hoady is mentioned, but his *Charity*.)

5) I shall now observe to You, and the World, how many of these Pages are of no concern to me; that so I may the more easily hereafter Answer the *Expositions* of all who shall Impartially look into this *Controversie*. For Instance, therefore, your *Defence* from Page 1. to Page 16. is all *Preliminary*: And of more concern to Mr. Olyffe, and his Friends, and to my self, than to any part of our *Cause*.

Your *Historical Account* from Page 16. to Page 32. seems to me to be of no consequence to the *Question* between Us, *Whether Conformity to the Terms now imposed in the Church of England, be Lawful*. But if You take a pleasure in still *Acting as an Historian*, in this *Cause*, I cannot help it: But I will not imitate You; unless you can shew me, that this is the readiest way to compose our differences; which is the *end* I propose. This I apprehend to be one of the most effectual methods, to revive our mutual Jealousies, and incense Us against one another: and therefore, I shall make a Conscience of avoiding it; lest I should have a hand

in renewing, and opening those Wounds, which I will ever study to heal. But You seem very much concerned, that the World should believe, that the Controversie between Us depends very much upon History. I have read over all the Historical Passages, by which You have, as they occur'd to your Memory, elucidated Mr. Ollyff's general Remark: and I cannot, I profess, apprehend how they will help Us in our present Debate. However, when you prove that *this Controversie depends so much upon History* as you pretend; I promise that I also, will not take History and Argument apart, but consider them together, as having mutual Dependence, and Reflecting a mutual light. This is what I have endeavoured hitherto to avoid: And I will see more Reason for it, before I alter my Resolution of freeing the Controversie from every thing that will not help to determine it. But, perhaps, I need not be so concerned about this, since your Contents tell the World, that this was designed particularly for the use of Mr. Ollyffe.

Again, your Defence from Page 35, to Page 52. concerns Mr. Ollyffe and not my self, who Argues with You upon supposition, that your Ordinations are Valid.

From

From Page 68, to 70. Your *Defence* concerns the most Learned Mr. Dodwell's Notion.

From Page 125, to Page 183. We have an *Elaborate Dissertation* against the *Fathers*, and their *Authority* in the *Question* between Us, *Not but that there are a great many Passages in their Writings, which may abate the Triumph of your Brethren, if* p. 179.

they'll weigh them impartially: But yet there is some reason or other for your great zeal against them; especially, when not one of them hath been urged against You, either by Mr. *Olfyffe* or by *Me*. At present, I am not much concerned to examine all that you have amass'd together against them. But I promise You, that when I begin to argue with You upon their Authority, I will either Build no more upon it than your own concessions will give me leave; or I will vindicate their Authority as far as I make use of it. I am sorry, in the mean time, that You should think it worth your while to fill so many Pages, with what hath been already so fully treated of, amongst *Learned Men*: Especially when those, whose names you have put in the *Title* of your *Defence*, seemed so solicitous to keep the Cause clear from

from all such Embarrassments; and not to urge You with *Authority*, but *Reason*. You tell Us indeed, that *You have taken a wider Compass than a bare Reply to your Animadverters made necessary*. For what Reasons You were induced to this, You best know: But I hope, You will pardon your *Animadverters*, if they still endeavour to keep the *Controversie* within it's due Bounds; and think it not necessary to follow you in this *wide Compass*, which, You acknowledge, they made it not necessary for *You to take*. Methinks, when it was nothing but our *Animadversions* which gave occasion to this *Defence*, You should rather have endeavoured to keep the *Cause* as clear, and open, as We had left it; and to avoid the *taking a wider compass than a Reply to Us made necessary*.

These parts of your *Defence* I am not under the least Obligation to consider any farther. Every *Title*, besides these, shall (I promise You) be in due time seriously and deliberately wigh'd. Every thing I mean, in which you can think You oppose me: And it shall be either shewn, that it doth not concern my Argument; or that it hath not that weight which you

suppose: or it shall be acknowledged to carry *Truth* and *Reason* along with it.

In the mean while, lest those *Reflexions* which You have so freely cast upon my self, should prejudice any Persons against the *Cause* I defend; and hinder them from judging impartially between Us, You must permit me, as I designed.

II. To take notice of the *Personal Reflexions* scattered thro' your *Book*; your unhandsome treatment of my self; your unkind Censures; and your Mis-representations of my design, and my manner of writing: An *Usage* which, in the judgment of all who are not so nearly concerned as your self, I have little deserved at your Hands.

And this I think very necessary, not only as a just Vindication of my self in those Points, in which no good Man is willing that his *Reputation* should suffer; but principally, for the sake of *Truth*, and that *Cause* in which I am, upon true Christian Principles, engaged. For when the *Person* who defends a *Cause* is Represented after such a manner, as mult of necessity render him *Odious* to those whom He is Labouring to convince; the *Cause* it self is sure to suffer for it; and all his

his hopes of having the least influence upon their minds are utterly defeated. They will not so much as be persuaded to read what *such an one*, hath advanced : And that He is *such an one*; they are sure; because they have it upon the Word of *One*, on whom they can safely depend. This prejudice is propagated from one to another: And so most of those, who are chiefly concerned, are perfectly out of the reach of whatever He can propose, and entirely Indisposed to receive any thing He can advance.

What I have to complain of, under this Head, is, that I find you very free, in your Reflexions upon my *Temper*, and *Charity*, and *Manner of Writing*; and giving a strange account of my little *REGARD to Peace and Union*: And these *Reflexions* are intermixed with your Reasoning, and scattered throughout your whole Book. As for your dignifying me with the Con- temptuous name of your *Catechist*, only because I ask some very material *Questions* in the Course of my *Argument*; and your ridiculing my *Agreement* with Mr. *Baxter* (which, I here give you notice, shall be evidently shewn to be exactly as great as I have expressed, not with

withstanding your Triumphs over me) and other *pleasantnesses* by which you have endeavoured to give Life to your Cause; I can easily pass them over; and ascribe them to a sort of Genius unable to bear up under the dryness of a serious Controversie, without such diversions. But I will see it more for the advantage of *Truth*, before I imitate You in these Beauties: And, in the mean time, can very easily yeild the Prize. But upon the other things, which I have just now mentioned, You must give me leave to dwell a little longer. And

1. As to my *Temper* and *Charity*. You observe p. 183. that many think the Church can never be preserved but in that Vessel they are embarked in. And you add, that You are sorry to find Mr. Hoadly discovering so much of such a Temper: And that a more Catholick Spirit most certainly must prevail, before ever our Breaches come to be healed. And again, p. 200. after You have, in your way, exposed my obliging Condescension, in promising to believe that God approves your irregular Ordinations, if you can show any necessity for them, You add, that when I become more acquainted with a Catholick Spirit, You doubt not but my Brotherly Kind-

Kindness will be more extensive. P. 53, You tell the World, that in the management of this Argument, my Frankness seems more commendable than my Charity. P. 62, You are more inclined to misb your Censurers Charity, than to question the grounds You go upon. P. 191, A little more Charity might do him no Diskindness. P. 220, You say, You are confirmed, by my Reasons for Re-Ordination, in this, that you Dis-senters are not the only Persons in the World, among whom the Want or Decay of Charity, and Humility, is to be lamented. Neither are you content with this frequent Repetition of your Censures throughout your Book, in which only I am concerned: But Your very *Postscript* must not be free from Your severity; and Mr. Dorrington must be told, that He comes short even of Mr. Hoadly's Charity, P. 245, which looks as if my Charity were going into a *Proverb* amongst You. But before You proceed any farther in this Course let me beg of You to consider, whether You be not very much mistaken, either in me, or in your notions of Temper and Charity. As for my self, I thank God I have as diffusive and extensive a Charity as can be. I am as ready and as incline

to think well of those who differ from
 me, as I am to think well of my self. I
 am as willing to believe that they act up-
 on *Principles*, and are perfectly honest
 Men, as I am to believe so of my self.
 I can make all the allowances in the
 World for them: And I am heartily dis-
 posed to do them all the good Offices that
 the *Christian Religion* requires from one
 Man, and one Christian to another. And
 I think, this is a *Catholick Temper*, and a
Catholick Spirit. But then you must par-
 don me, if I cannot esteem it a part of
Christian Charity, to frame my *Principles*
 so, as to approve of all the Actions of
 Honest and Understanding Men. Cer-
 tainly, no Consideration in the World,
 but the apparent Reason of things, ought
 to have any hand in the forming our No-
 tions, and settling our Judgments: And
 certainly *Charity* hath nothing to do in my
 impartial searches after *Truth*, and in
 my Enquiry after *Regular Ordinations*.
 If I think that I find the greatest Reason
 to judge that *Episcopal Ordination* is the
Regular Ordination settled in the Church of
Christ; this may be an *Error* possibly,
 but can never deserve the hard name of
Uncharitableness, or be called *Want of a*

Catholic Temper. These are *Vices* severely censured, and condemned by the *Christian Law*: And it is very hard indeed to tax a Man with *these*, because He is honest, and judges as He himself sees Reason; and endeavours to convince others of the Truth of the same things. Nay, I do not see that You your self exceed me very much in this *Catholic Spirit*, unless it be that I mention it not so often as You do. For, as I say that *Regular Ordination is to be sought for*, so say You. As I say, that God doth not approve *Irregular Ordinations*, so say You. As I say, that *Episcopal Ordination is the Regular Ordination*; so You say, that both *Episcopal and Presbyterian Ordination are Regular*. So that as I come behind You in this *Catholic Temper*; so You, as certainly, come behind other Persons, who maintain, that God approves the *Ministrations* not only of these who have *Episcopal Ordination* or *Presbyterian Ordination*; but of those also who have *Popular Ordination* without any *Ecclesiastical Officer*; and of those who have only an *Inward Call*; and all who will set themselves up for *Public Teachers*. And indeed, according to the notion of *Charity*, I do not see but that

He that is largest in his thoughts about
God's Approbation, hath the only true
 Title to a *Catholick Spirit*, and an exten-
 sive *Brotherly-kindness*. But I confess, I
 have other notions of *Charity*: And ne-
 ver shall understand that *that* hath any
 thing to do with the *Judgment* in the
 search after *Truth*, and the *Will of God*;
 and never, I hope, shall tax any Man
 with the *Want of Charity*, for the sake
 of the *Doctrines* He Preaches, or the *Prin-*
ciples He Argues upon. And pray con-
 sider, that to make out this *Charge* of
 yours against me, you must either sup-
 pose, that I was led to my *Principles* at
 first by an *uncharitable* and *narrow frame*
 of *Spirit*; which I am sure You will not
 say, because you have not the least
 ground for it: or else, you must charge
 me with this *defect*, merely on the ac-
 count of the *Consequences* of my *Prin-*
ciples; which I could hardly think you
 capable of doing. For when I think
 I have full *antecedent* proof for the
Truth of them, I am no more blame-
 able for the *Consequences* of them, be-
 they never so harsh, than if they were
 such as the best natur'd Man in the
 World could wish them to be. And
 I'm

I'm sure you your self would think it hard to be represented to the World as a Person of little *Charity*, and no *Catholic Temper*, on account of any unpleasant consequences, which might be fix'd upon a *Doctrine* which you judge to be founded on *Scripture*. But if you still persist in charging me with the want of an *Extensive Brotherly-kindness* for the sake of the *Consequences* of my *Principles*, I desire to know, what these *Consequences* are. The utmost you can make of them is this, that *Honest Men* may be mistaken in their *Ordaining others*, and in their being *Ordained themselves*, to the *Ministry*: And that God doth not approve of them in their *Behaviour*. These are the only consequences which you can justly fix upon Me: For, as for the *invalidity* and *unprofitableness* of all their *Ministrations* to the *People*, I have disclaimed it, and sufficiently shewn the *Unreasonableness* of it, and will go on to defend what I have said upon it: And that (with your good leave) still upon *Mr. Baxter's Principles*. Now what is there so mighty terrible in these that should affright any Man from embracing the *Principles* I have espoused? Nay, what is there in the *Consequences*

quences of my *Principles*, comparable to the *Consequences* of that Principle, that the *Benefit of Spiritual Administrations* depends upon the *Authority of Him that Administers*? In the espousing of which Principle you agree with Mr. Dodwell. Were it a true way of judging, I should desire that the *Truth* of our *Principles* might be determined by the *Consequences* of them. But I know it is a very fallible and unjust method: And, as the *Consequences* of my *Principles* had nothing to do in the recommending them to my *understanding*; so I will be careful not to charge any one with *Want of Charity* for the sake of those things in which *Charity* can have no part. And I cannot but hope, that though I be not the *first* whom you have charged after this manner, and in this very account; yet I shall be the *last*, whose *Temper* and *Brotherly-kindness* you will call in question, for the sake of *Principles*. It is one part of *Charity* not to charge all the hard *Consequences* of a *Doctrine* upon the *Person* who teaches because *He* may disown them, tho' *He* appear to *Us* to follow from it. And, certainly, it is a part of *Charity* not to charge *Him* with *Uncharitableness*, for the sake

sake of these *Consequences* : And such a part of *Charity* as You will not, I hope, any longer deny to *One* who hath not so much as provoked You to this sort of Behaviour. When a *Doctrine* is void of all antecedent proof, or can pretend to but very little ; then let it be embraced, or rejected, according to its *Consequences*. When two *Doctrines* seem to have equal antecedent proof ; then let the *Consequences* of each be weigh'd, and they may reasonably help to determine the Contest between them. These *Uses* we may justly make of the *Consequences* of any *Doctrines*. But as for judging of the *Temper*, or *Humility*, or *Charity* of any *Person*, from them ; had I been guilty of this, I would acknowledge, that I had been sadly defective in a *Catholic Spirit*, and an *Extensive Brotherly-kindness*.

In one of the *Passages* before-cited you do, indeed, tax me with the Want of *Charity* upon another account, the ground of which I must now set before *Readers Eyes*, that He may judge himself of it. You say, *Re-ordination* is full of difficulty in the way to *Union*, as never be got over. You still go on to *Ordain* others, *i. e.* You go on to

(as my Words are) *what you account an in-Real. of*
superable Difficulty, which would otherwise be Conf. P. I.
wanting, in the way towards such an Union p. 6.

as You say you desire. Then I add, Pardon
 us, if we cannot think that this Practice is
 agreeable to that desire of Peace and Concord
 you express, which seems to Us as if you
 rather desired to prevent it, unless it could
 be brought about wholly in your own way.
 These are my Words, and upon these
 You tell me, that a little more Charity
 might do me no Diskindness. I return not
 your Complement; but appeal to all who
 can read the Sentence, whether it be not
 a very natural Thought, that the laying
 an insuperable Difficulty in the way to Union
 seems rather agreeable to a desire of pre-
 venting it (unless it can be had upon
 your own Terms) than of obtaining it;
 and also whether this Thought could be
 expressed more inoffensively, than I have
 expressed it. And were it not so *Natural*
 in it self, and so *Inoffensively* expressed;
 yet I would Appeal to your self, and ask
 you, whether You will be content with
 the Name of *Uncharitable*, because you
 think you have Reason to Charge the
Church-men (as You often do) with the
 want of any desire after Union, unless
 all

all will come up exactly to their Measures? I suppose you will not. I will not Examine whether you always do this in as *inoffensive* a Manner as that in which I expressed my self; but only desire you, if you would not take it well to have this Name fixed upon You, on this Account, not to fix it upon *One*, who hath as little deserved it as your self. I come now

2. To take notice of those *Reflexions* scatter'd thro' your Book concerning my *Manner of Writing*. I am represented by you as *arraigning You all as Intruders*, p. 53. and, in another Place, as *faulting You*, p. 113. as *taking Pleasure in nullifying your Ministry*, p. 59. as *slighting You, and pouring Contempt upon your Ministry*, p. 238. And you cannot set about the defending of your *Orations*, without adding, *of which Mr. Hoadly takes a Liberty of Speaking Contemptrably*, p. 70. These Phrases carry along with them the *Ideas of Violence, and Contempt*: And yet, these and the like, are the *Phrases* you chuse to make use of: And who would not imagine from these, that I had very violently, and rudely attacked you; and

that I had made it my Business to ridicule, and expose your *Ministry*? When, in Truth, you cannot produce one *violent*, or *contemptuous* Word, as I know of: Nor can you lay to my Charge any thing, but that my Thoughts differ from yours; and that I have seriously and calmly represented them to you. And whether I deserve such Language, and ought to be thus represented, let any Persons judge.

But this is not all. For you have represented me as a Person running in with the Common Cry against *Occasional Communion*, only for mentioning the *Scruples* of your *People* about *that*, as an Argument why you should not insist upon the *Scruples* of your *People*, in the *Affair* of *Reordination*. These are your Words, p. 224. This *Occasional Communion* is most certainly a *strange* sort of a Thing, that *High Church*, *Low Church*, every one that *Wines*, must have a *fling* at it. 'Tis *Moderate* to give it *hard Words*; and our *Author* was not willing, it seems, to be out of the *Fashion*. He makes most *tragical Exclamations* about it. As for the *Argument* drawn from these *Scruples*, it shall be defended in its proper Place. But what you lay to my Charge here, the giving

hard

hard Words because it is *Modish*, is so manifestly unjust, that I cannot but wonder to find that you could say it. For I Appeal to all your *Brethren*, who have done me the Honour to look into what I have written, whether I have ever mentioned *Occasional Communion* but when it naturally offer'd it self; and whether I have ever brought it in, but to make use of it as an *Argument* to convince you of what appeared to me to be *Truth*. Had I inveighed against it as a *disbonest Practice*, or a *piece of Hypocrisie*; or had I gone one Step out of my Way to Expose it, You might have had some Ground for this *Charge*. But I have never done so, either in *Conversation*, or in *Print*: And since I have said nothing of it but what you know to be true; and what I can justify by what You your self say, at the end of the *Tenth Chapter* of your *Abridgement* where you answer the Objection drawn from the *Scandal* of the *Practice*; and thinks, You might have spared me; and not have made me Odious to your Readers, by representing me as *One* who gives it *hard Words*, because it is *Fashionable*.

This is the right way, I confess, to prejudice Him against the *Cause* I maintain.

tain: But *that* doth not become an impartial Lover of *Truth*. I have, indeed, considered, as carefully as I could, whatever you have said in vindication of the necessity of a *Separation* from a *Church* with which you can *occasionally Communi- cate*. But I have given your *Occasional Communion* no *hard Words*; nor have I spoken of it, but in order to shew, that your *Separation* is *not necessary*. And I dare assure you, that there is not one of those *Bishops* whom you have thought fit to bring in, and Applaud, upon this Occasion, but will say the same of *Occasional Communion* that I have said. For, I am sure, no Persons have at all times declared themselves more sensible of the *Unreasonableness* of your *Separation*; and of that Principle in particular, that a *Separation* is *necessary, tho' constant Communion* be *materially Lawful*, than their *Lordships* have done. But, after you have triumphed as much as you thought fit upon this Head, you tell us, p. 226. *You foresee enlarging now, in hope it will shortly be performed by a better Hand*. I do, therefore, herecall upon you, in the Face of the World, to use your Interest; and I do make it my Request to that *better Hand* that

that I may not be drawn in as a Person giving *hard Words* for *Fashion's* sake; but that the *Uses* I have made of it in my *Argument* may be as fairly, and seriously considered, as they have been proposed. If this *Favour* may be granted, without any such groundless *Excursions* as these, it concerns me little by what *Hand* it be performed; for I regard not the *Person*, but the *Cause*. But if I must still have no other Satisfaction, but that of seeing myself abused, and objected (as it were) to the hatred, and ill-will of the Multitude, I shall take no farther notice of it; but only be content to learn some *Experiences* in Mankind from it.

To conclude this Head, I think I can safely say, that I have avoided whatever might Offend, as far as it was possible that I have exposed and ridiculed, neither any Person, nor any Argument that I have never step'd aside to Censure or inveigh against any one; that what I have been forced, in the *Course* of the *Chapter* to which I replied, to take notice of some *ungrateful Passages*, I have done it seriously; and shewn the Occasion; and only endeavoured to put a stop to such *unnecessary Aggravations* as must alienate

alienate our Minds from one another, and prevent our *Union*. And if this have offended any, it was what was absolutely necessary; and I cannot help it. But, for fear I may be too partial in my own Case, I will add this, that if *You* will shew me, in all that I have written, any hard and bitter Language; any thing that tends to Incense and Inflame; any thing brought in for *Fashion's* sake, or for *Wit's* sake, or for *Railery*; any thing but what I had a just and fair Occasion for saying; I promise, that I will repent of it, and revoke it, and alter it. For I would willingly have the *Book* as perfect as possible: And, I assure you, I look upon such *Embellishments* to be the worst sort of *Imperfections*, that can be found in the Writings of *Christians*. And thus having, as I hope, sufficiently vindicated my *Temper*, and *Charity*, and *Manner of Writing*, from such *Representations* as are scatter'd thro' your *Book*, and may prejudice many Persons against the *Cause* I maintain; and finding abundant Reason, upon the Review, to rejoyce that I have given you no more occasion for *Censure*; I come now to what, indeed, is something worse. I mean

3. The *Account* you give of my little *Regard to Peace and Union*. And this not spoken by the by, or drop'd in the heat of *Disputation*; but given at some length, at the very beginning of your *Defence*, before you let the *Reader* into any part of the *Cause*. Perhaps you will wish me a *little more Charity*, if I should tell you, that this looks as if you would not admit your *Dissenting Readers* into the merits of the *Cause*, before you had given them such an account of my *Regards to Union*, as must of necessity prejudice them against *Me*, and against my *Argument*: And, therefore, I shall only set the Matter before the *Reader's* own Eyes; that He may himself judge upon what Grounds, and for what Reasons you have thus thought fit to Characterize me, before you come to the *Cause*, which doth not in the least depend upon my *Personal Qualities*. This *Account* is given, p. 14, 15. of your *Defence*; from which I shall make bold to Transcribe the Passages following. There are two ways to *Union*. One is by retaining all the Ecclesiastical Impositions, and bringing those who have hitherto stood back to crouch under the Burdens; The other by leaving the Thing

Things imposed in their natural Indifference, &c. He is for the former way of Union.

—Again, If you keep the Cause of Division, and have an incurable Fondness for that, You may take what Pains You please in fairly removing, &c. —Again, You may attempt to persuade those that complain, that Things are as they should be; and that the removal of the dividing Engines is needless; that they are better as they are, &c.

—Again, As to Mr. Hoadly, he gives us fair Words 'tis true: He is not for Hang, Draw and Quarter, as some of his Brethren have been, that have gone before Him, (which way of talking you had better have left, at this time, to the Author of the Shortest Way with the Dissenters) But he seems as fond of all the Impositions that have occasioned the Division, as those that fixed them. He's for Union indeed, by our Compliance with the Church in all Things; but, by his good Will, he'd hardly put with a Pin out of the Tabernacle, tho' Union might be the Consequence. And for his Reason, all his fair Words wont make his Performance acceptable. You are pleased to add, I am not indeed insensible, how little it is in the Power of Men his Rank, or even of those in Higher Stations

Stations in the Church, to make way for
 needful Abatements: But owning the want
 of Amendments, and justifying the De-
 nial of them, are with me very different
 Indications. In plain Truth, he'd have
 been as likely to win upon Us, by repre-
 senting the Terms of Conformity ac-
 cording to our Wishes, as by pretending
 the said Terms are as good as we could
 wish them to be; which they must be, if A-
 mendments are needless. This is the Al-
 larm by which You prepare your Rea-
 ders Minds for an Answer to my Argu-
 ments; and in this Accusation, You have
 laid to my Charge, that I am for retain-
 ing all the Ecclesiastical Impositions; that
 I have an incurable Fondness for them;
 that my Business hath been to perswade
 you that Things are as they should be;
 that I seem as fond of the Impositions, as
 those that fixed them; that, by my good
 Will, I'd hardly part with a Pin out of
 the Tabernacle, tho' Union might be the
 Consequence; that I have justified the De-
 nial of Amendments; and that I have
 pretended that the Terms of Conformity are
 as good as you could wish them to be, and
 that Amendments are needless. Which
 Accusation will for ever remain a Word
 dead.

der to any who will but look into my Books. And that you your self may be sensible of the Injury you have done me in this Charge; and that you may see I am not ashamed of the *Temper* contrary to this which you have here ascribed to me, and that the World may judge of the *Treatment* I have met with from you; I will here transcribe some plain and exprefs Sentences, out of my Books, in which you may find as evident Declarations and Professions, to the contrary of what you have here charged me with, as can be expressed in Words.

Part 1. p. 87. After having endeavoured to shew, upon your own Principles, that you may lawfully comply with the *Impositions*; and that the *Bishops* had as much Authority to *prescribe* those which are *scrupled*, as those which are not *scrupled* by you; and after having argued, in the name *only* of those who retained them, and in relation to those Arguments *only* which I had been before examining; I add these Words. *But you may now ask, Are you then for no Alterations? Yes, I am fully persuaded, there may be Alterations made for the Perfection, and*

and Advantage of the Church. I profess, I shall always plead for such as are so; and that so much the more, if they be such as are likely to reconcile any Dissenter to it: Nay, upon this Account, I shall plead for such as are not so, provided the Church receive no Damage from them. And surely you will not say, that I am absolutely set against all Alterations, merely because I do not think every Argument you have urged to be sufficient to prove them absolutely necessary. Again, Page 113. I plead in express Words for the Alteration of the Burial-Office, which hath given you so much Disgust. Page 124. Speaking of some of the Apocryphal Lessons, I use such Expressions as do not certainly imply, that every Thing is just as it should be. Again, Page 134. Speaking of the Damnnatory Sentence in the Athanasian Creed, I am so open as to give it as my Opinion, that such Sentences had better been omitted. Farther, Page 2. p. 137. I have these Words, For my part, It is my Opinion, that there never was, is, or will be, a National Confusion so perfect, but that something may be added to it, &c. and, immediately after I shall never think any Objection strong enough

enough against such Additions or Alterations
 as may contribute to the farther Perfection
 of it. And again, p. 138. I tell you
 that I differ, as much as You, from those
 who think the National Establishment so
 perfect as to need no Amendments. And
 let any one but consider, what I have
 said, from p. 214, to p. 221, where I
 have compared Your Refusal of Commu-
 nion, with the Refusal of Alterations for
 the sake of Peace; the Reasons why You
 cannot constantly Communicate, with the
 Reasons why some think themselves ob-
 liged to deny all Abatements; and read
 that Sentence, p. 221, *Neither the one, nor the other, is any more unlawful, than the greatest Duties in the Christian Religion are*: And then let him judge, whether I have not Reason to suspect, that I have been too bold, rather than too backward, in declaring my poor Opinion in this Cause; and whether I have given You the least foundation for taxing me, as You have done. These are all express Declarations, diametrically opposite to your Charge, besides many *Limitations* to the same effect. Had I been wholly silent upon this Head; or, had I only given some obscure Hints, by

by the by, of my Judgment upon it; You could not have thought it justifiable, to have drawn up this *Accusation* against me: And you ought to have attributed my *Caution* to the *little Power* which, *You are sensible, Men of my Rank have, to make way for needful Abatements.* But if You can, after such direct and positive Declarations to the contrary, and those repeated over and over again, and freely expressed upon all occasions, represent me as *one* who hath pretended that all *Amendments are needless*; as one who would hardly part with a Pin out of the *Tabernacle*, tho' *Union* might be the *Consequence*; as one that hath an incurable *Fondness* for the *Impositions* You scruple, and the like: I say, If, after all this, you can represent me as *such an one*, I confess, I know not what You will lay to my Charge next. I will not recriminate upon *You*, who have so absolutely and positively declared against *Union* upon the present *Terms*; and have prognosticated that no *Period* will ever be put to our *Divisions* by your *Compliance* in what You acknowledge to be *materially* *lawful*. But I would trust any one to determine, whether of *Us* is the more

concerned for *Peace and Union* : *You*, who disdain *Concord*, unless *others* will come down to *You* ; or *I*, who have endeavoured to shew, that a *Compliance*, on all sides, in what is *materially lawful*, for the sake of *Concord*, is a most reasonable and glorious *Virtue*.

I have, I acknowledge, endeavoured to represent to you the *Reasonableness* of *Conformity*, notwithstanding these *Impositions* ; I have, indeed, shewn you what might be reply'd to you by the *Retainers* of the *Impositions*, in answer to those Arguments you have laid stress upon ; I have, I confess, declar'd that *Episcopacy*, and a *Liturgy*, ought not to be given up to the unreasonable *Scruples* of Men ; neither of which are scrupl'd by you : But *Peace* and *Union* are such valuable Considerations in my Account, that I would part with many a Pin out of the *Tabernacle*, to purchase them. All my Reasonings with *You*, who acknowledge *Conformity* to be *materially lawful*, are taken from these Considerations. And, indeed, the only Scheme You can justly fix upon me, is this, That a *Compliance* is, on each side, lawful, and commendable, for the sake of

of *Peace* and *Union*. And surely, You cannot but see a difference between arguing with You about the *Lawfulness* of *Compliance* with these *Impositions* upon your own *Principles*, and *having* an *incurable Fondness* for them; between the pleading in the Name of others, for the bare lawfulness of retaining them, in opposition to some *particular Reason* only; and being averse to part with one of them, to purchase *Peace* and *Union*: Especially when I have in the same Breath openly declared my own *Mind*.

You tell the World in your *Preface* that *You have carefully perused my Two Books*. Now you cannot give a greater Demonstration that you have done for than such *Representations*, and *Accusations* as these, are to the contrary. If you join to them what you say also, p. 1. *viz. that I have said nothing to that great Difficulty* You there propose (which you I have expressly considered in my *First Book*, p. 82, 83, 84.) I am sure, I may say, that lesser Arguments than the have passed, amongst good *Criticks*, for sufficient Proof, that such a particular *Book* had never been *perused* by such

particular man; for how can a man well be supposed to have *carefully perused* a Book, when He is found to affirm, that *there is nothing* in it of what is professedly and plainly spoken of; and to draw up an *Accusation* against the *Author*, directly contrary to several exprefs Passages, and plain declarations in it? I confess I am utterly at a loss, into what I should resolve this part of your *Behaviour* to me: Nor will I give my self leave to guess, whence it could proceed. I leave it to your self to consider of the nature of it. For my own part, I heartily forgive you; and assure you that I put as candid an intercession upon it, as it can possibly bear.

This is some Account of the *Treatment* I have met with, at Your hands. And if I have given You sufficient reason to think that I have little deserved it, I hope, You will not be backward in making a *publick reparation*; that so those many, who will never perhaps look in my Writings, may be undeceived by *my self*, who have deceived them into a ill opinion of me; and may, upon our authority, alter those notions of my *Temper*, and *Charity*, and *Averseness*

to *Union*, which they may, upon your authority, have taken up. All that read what I have written, I doubt not, will justifie me in these particulars; and *these* will be prejudiced against You, when they see you giving me such *U. sage*: And many that have not read my Books, will, I doubt not, take your word; and *these* will be prejudiced against whatever I can advance hereafter, or you produce as my *Arguments*: And so the *Cause of Truth* must necessarily suffer, for the sake of what relates not to it. And this it is, that chiefly induced me to represent these things to You; to engage You, if possible to do me *justice* as publicly as you have injur'd me; and to entreat you to alter this way of Writing: Which I am very certain, cannot be for the *Interest of Truth*, or serve to commend it to the World. You will not own that your *Cause* stands in need of such supports as these: And why then do you incline the World to believe so, by using them? You would put to flight, and desert it, if you thought it did. And why then, do you act as if you thought so? Could it serve the pur-

ses of *Truth*, and *Goodness*, I would willingly submit to a thousand times more severe *Censures*, than what you have passed upon me. Nay, had I a desire to triumph over you; and were that the End of my appearing in this *Controversie*, I would even wish that you should go on to treat me after this manner, and give me this advantage over you. But as this is not my Aim; and as the End of my Writing was *Truth*, and not *Victory*; I neither desire that you should go on in a method which leads not to it; nor do I wish, that any one of those others whom you have needlessly provoked, may return this sort of *Usage* upon your self; because this also can serve no good purpose.

My *Expectations*, which seem a little to have disgusted you, were only, *fair*, and *ingenuous dealing*, *such as becomes a Man, and a Christian*. Forgive me this *Wrong*: I could not help hoping for this from you; nor can I think it would have been to your dishonour, if you had this way answered my *Expectations*. And tho' I have been once disappointed; yet I have fresh hopes that

you

D 2

you will, upon the review be persuaded to alter the methods in which you have begun to manage your part in this *Controversy*; and that your *Judgment* will not only let you, but *incline* you, to write after another manner.

It would be some satisfaction, amidst all our variety in *Opinions* and *Practices*, if we could but persuade our selves in this *Controversy*, to deal with one another as Men sincerely engaged in the same search after *Truth*; and to assist in the freeing the Cause from all unnecessary Embarrassments, and the setting it in a due light. But it is a deplorable Consideration, if all the Aggravations you please, shall be heaped upon the Cause of Conformity, and, as soon as any Person endeavour to Represent the Unreasonableness of the Cause, He shall meet with such Treatment I have already given an account of, and an Answer to his Arguments cannot be drawn up, without an *Historical Account of High-Church and Low-Church*, the thred-bare Repetition of Dr. H. G. man's *Distinction of Spirits*; Dr. G. man's Desire of more Ceremonies; the *And Fetches to bribe Gentlemen's Stewards*, the Church-men's gaping for Preser-

neglecting their Cures; conversing most with the dissolute part of their Parishes; and discouraging such as are most Conscientious; and many other things, of no manner of Relation to the Controversy; and not so much as occasion'd by the least provocation. This, I say, is a deplorable Consideration: And these are not the means of coming to the merits of the Cause; but of preventing all good Correspondence, and every the least tendency to Union.

I have read your Book: And tho' I will not pay you so ill a Complement, as to tell you, that it hath rather confirmed than removed my Scruples about the Lawfulness of your Practice; yet I must own to you, that, as yet, I find nothing in it sufficient to make me alter my Mind; no, not so much as in my Agreement with Mr. Baxter. But I promise you to peruse it more carefully; and to give you my thoughts upon ev'ry part of it that concerns what I have written: And this I will do seriously and calmly. For methinks as you well observe in your Preface) becomes Divines to weigh maturely the subjects they handle, and to write with Tem-

If

If you think fit to alter the *Method* in which you have begun, I shall have more satisfaction in the prosecution of my design. But if you shall still persist in the same manner of handling *Me*, and the *Cause* we are engaged in; I must say, that you are a very *Formidable Adversary*: and that the utmost care will be requisite on my side, lest such a *Treatment* should, at length, break in upon my *Temper*; and I should be provoked to return you a like Usage; and so, the Controversy between Us should be carried on by mutual Affronts and Unkindnesses; and end at last in *Heat* without *Light*, to the dishonour of *God* and the Shame of our common *Christianity*. Pardon this necessary freedom have taken with you, and believe me

Your Hearty

Well-wisher and Friend,

B. H.

P O S

POSTSCRIPT.

SIR,

YOU tell us, that You your self would not have neglected Episcopal Ordination, had not You apprehended your self under a necessity so to do. You must acknowledge, that there can be no necessity for any other Ordination, unless there be a necessity for a Separation. You must be sensible, that there can be no necessity for a Separation, unless Constant Lay-communication be either materially, or circumstantially unlawful. That it is not materially unlawful, You have often acknowledged. I only, therefore, beg leave to ask, whether the whole of the Cause do not visibly depend upon this one Point, whether Constant Communication be circumstantially unlawful: And, whether any thing can demonstrate your Ordinations to be approved of God, but the affirmative side of this Question has already made out. Why then should you chuse to confound your Readers in a maze of variations, and Digressions; and to set them against Me for saying no more than what

what may be resolved into this; rather than
 once to let them into the true state of the
 Question between Us? And will that be
 clearly demonstrated; or, till you can shew
 that I make use of any Methods in this
 Controversy, condemned by the Laws of
 God; I shall think it contrary to my duty
 to take Gamaliel's Counsel; and unworthy
 of Mr. Calamy to apply it, in this Cause.

Def. p.
 238.

FINIS.

ADVERTISEMENT.

A Preservative against Separation from
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 the Unlawfulness of it is proved. And
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